ance as it did. But for the finite, there could not have been the infinite, but for the **jeeva" there could not have an **Iswara," all these being relative terms and so interdependent on each other. Who does not feel exalted when he ponders over the fact that though he may appear as the merest non-entity, a mere speck of an individual, in the midst of all this immensity of a stupendous creation, limitless and vast, enclosing within its folds so many different systems, so many millions of stars, each they say a complete solar system millions and millions of miles apart in space, yet how exalting the idea, that of this very immensity he forms an integral part, a mere speck though he be, but for whom all this luxuriant display, all those rich jewellery and parapharnalia of a diamond-bedecked canopy, studded with the richest array of planets and planetoids, forming a shiny choir all over the blue heavens, making music in all their multitudinous configurations and orbital dances—all this would have been

a meaningless jargon, all this a mere nothing.

My readers I think have followed me throughout in all the arguments that 1 have used so long and know that I have tried to